# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Al-Qalam

**Revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful**

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

**68:1 Nun. By the pen and by what they Yastur.**

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ

**68:2 You, by the grace of your Lord, are not insane.**

وَإِنَّ لَكَ لأَجْراً غَيْرَ مَمْنُونٍ

**68:3 And verily, for you will be reward that is not Mamnun.**

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

**68:4 And verily, you are on an exalted character.**

فَسَتُبْصِرُ وَيُبْصِرُونَ

**68:5 You will see, and they will see,**

بِأَيِّكُمُ الْمَفْتُونُ

**68:6. Which of you is afflicted with madness.**

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

**68:7 Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.**

We have already discussed the special letters of the Arabic alphabet at the beginning of Surah **Al-Baqarah**. Thus, Allah's saying,

ن ...

**Nun**, is like Allah's saying, ص (**Sad**), and Allah's saying, ق (**Qaf**), and similar to them from the individual letters that appear at the beginning of Qur'anic chapters. This has been discussed at length previously and there is no need to repeat it here.

## The Explanation of the Pen Concerning

Allah's statement,

... وَالْقَلَمِ ...

By the pen,

The apparent meaning is that this refers to the actual pen that is used to write. This is like Allah's saying,

اقْرَأْ وَرَبُّكَ الأَكْرَمُ

الَّذِى عَلَّمَ بِالْقَلَمِ

عَلَّمَ الإِنسَـنَ مَا لَمْ يَعْلَمْ

> Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not. (96:3-5)

> Therefore, this statement is Allah's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained.

Thus, Allah continues by saying,

... وَمَا يَسْطُرُونَ (١)

and by what they **Yastur**.

Ibn `Abbas, Mujahid and Qatadah all said that this means,

> "what they write.''

As-Suddi said,

> "The angels and the deeds of the servants they record.''

Others said,

> "Rather, what is meant here is the pen which Allah caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth.''

For this, they present Hadiths that have been reported about the Pen.

Ibn Abi Hatim recorded from Al-Walid bin `Ubadah bin As-Samit that he said,

> "My father called for me when he was dying and he said to me: `Verily, I heard the Messenger of Allah say,
>
> إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ فَقَالَ لَهُ: اكْتُبْ،
>
> قَالَ: يَا رَبِّ وَمَا أَكْتُبُ؟
>
> قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ كَائِنٌ إِلَى الْأَبَد
>
> Verily, the first of what Allah created was the Pen, and He said to it: "Write.''
>
> The Pen said: "O my Lord, what shall I write''
>
> He said: "Write the decree and whatever will throughout eternity.''''

This Hadith has been recorded by Imam Ahmad through various routes of transmission.

At-Tirmidhi also recorded it from a Hadith of Abu Dawud At-Tayalisi and he (At-Tirmidhi) said about it, "**Hasan Sahih, Gharib**.''

## Swearing by the Pen refers to the Greatness of the Prophet

Allah says,

مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (٢)

You, by the grace of your Lord, are not insane.

> meaning -- and all praise is due to Allah -- `you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣)

And verily, for you will be reward that is not **Mamnun**.

> meaning, `for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.'

The meaning of غَيْرَ مَمْنُونٍ (not **Mamnun**) is that it will not be cut off.

This is similar to Allah's statement,

> عَطَآءً غَيْرَ مَجْذُوذٍ
>
> a gift without an end. (11:108)
>
> and His statement,
>
> فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
>
> Then they shall have a reward without end. (95:6)

Mujahid said, غَيْرَ مَمْنُونٍ (Without **Mamnun**) means

> "Without reckoning.''

And this refers back to what we have said before.

## The Explanation of the Statement: "Verily, You are on an Exalted Character.''

Concerning Allah's statement,

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (٤)

And verily, you are on an exalted (standard of) character.

Al-`Awfi reported from Ibn `Abbas,

"Verily, you are on a great religion, and it is Islam."

Likewise said Mujahid, Abu Malik, As-Suddi and Ar-Rabi` bin Anas. Ad-Dahhak and Ibn Zayd also said this.

Sa`id bin Abi `Arubah reported from Qatadah that he said concerning Allah's statement, وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (And verily, you are on an exalted (standard of) character).

"It has been mentioned to us that Sa`d bin Hisham asked `A'ishah about the character of the Messenger of Allah, so she replied:

`Have you not read the Qur'an'

Sa`d said: `Of course.'

Then she said: `Verily, the character of the Messenger of Allah was the Qur'an.'"

Abdur-Razzaq recorded similar to this and Imam Muslim recorded it in his Sahih on the authority of Qatadah in its full length.

This means that he would act according to the commands and the prohibition in the Qur'an. His nature and character were patterned according to the Qur'an, and he abandoned his natural disposition (i.e., the carnal nature). So whatever the Qur'an commanded, he did it, and whatever it forbade, he avoided it.

Along with this, Allah gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic. This is like that which has been confirmed in the Two Sahihs that Anas said,

"I served the Messenger of Allah for ten years, and he never said a word of displeasure to me (**Uff**), nor did he ever

> say to me concerning something I had done: `Why did you do that'
>
> And he never said to me concerning something I had not done: `Why didn't you do this'
>
> He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah. And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah.''

Imam Al-Bukhari recorded that Al-Bara' said,

> "The Messenger of Allah had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short.''

The Hadiths concerning this matter are numerous. Abu `Isa At-Tirmidhi has a complete book on this subject called Kitab Ash-Shama'il.

Imam Ahmad recorded that A'ishah said,

> - "The Messenger of Allah never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting **Jihad** in the cause of Allah.
>
> - And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people.
>
> - He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah.''

Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said,

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ صَالِحَ الْأَخْلَاق

> I have only been sent to perfect righteous behavior.

Ahmad was alone in recording this Hadith.

In reference to Allah's statement,

فَسَتُبْصِرُ وَيُبْصِرُونَ (٥)

بِأَييِّكُمُ الْمَفْتُونُ (٦)

You will see, and they will see, which of you is afflicted with madness.

then it means, `you will know, O Muhammad -- and those who oppose you and reject you, will know -- who is insane and misguided among you.'

This is like Allah's statement,

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ

> Tomorrow they will come to know who is the liar, the insolent one! (54:26)
>
> Allah also says,

وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَـلٍ مُّبِينٍ

> And verily (either) we or you are rightly guided or in plain error. (34:24)

Ibn Jurayj reported from Ibn Abbas, it means

> "You will know and they will know on the Day of Judgement.''

Al-`Awfi reported from Ibn `Abbas;

بِأَييِّكُمُ الْمَفْتُونُ Which of you is **Maftun** (afflicted with madness) means which of you is crazy.

This was also said by Mujahid and others as well.

The literal meaning of **Maftun** is one who has been charmed or lured away from the truth and has strayed from it. Thus, the entire statement means,

`so you will know and they will know,'

or `you will be informed and they will be informed, as to which of you is afflicted with madness.'

And Allah knows best.

Then Allah says,

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (٧)

Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.

meaning, `He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

فَلاَ تُطِعِ الْمُكَذِّبِينَ

**68:8 So, do not obey the deniers.**

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ

**68:9 They wish that you should compromise with them, so they (too) would compromise with you.**

وَلاَ تُطِعْ كُلَّ حَلاَّفٍ مَّهِينٍ

**68:10 And do not obey every Hallaf Mahin.**

هَمَّازٍ مَّشَّآءِ بِنَمِيمٍ

**68:11 A Hammaz, going about with Namim,**

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ

**68:12 Hinderer of the good, transgressor, sinful,**

عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ

**68:13 `Utul, and moreover Zanim.**

أَن كَانَ ذَا مَالٍ وَبَنِينَ

**68:14 (He was so) because he had wealth and children.**

إِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا قَالَ أَسَـطِيرُ الاٌّوَّلِينَ

**68:15. When Our Ayat are recited to him, he says: "Tales of the men of old!''**

سَنَسِمُهُ عَلَى الْخُرْطُومِ

**68:16. We shall brand him on the snout (nose)!**

## Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allah says, `just as We have favored you and given you the upright legislation and great (standard of) character,'

فَلَا تُطِعِ الْمُكَذِّبِينَ (٨)

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ (٩)

So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.

Ibn `Abbas said,

> "That you would permit them (their idolatry) and they also would permit you (to practice your religion).''

Mujahid said, **وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ** (They wish that you should compromise with them, so they (too) would compromise with you).

> "This means that you should be quiet about their gods and abandon the truth that you are upon.''

Then Allah says,

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ (١٠)

And do not obey every **Hallaf** (one who swears much) **Mahin** (liar or worthless person).

> This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allah's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily).

Ibn `Abbas said, "**Al-Mahin** means the liar.''

Then Allah says,

هَمَّازٍ ...

**A Hammaz**,

Ibn `Abbas and Qatadah both said, "This is slander.''

... مَّشَّاء بِنَمِيمٍ (١١)

going about with **Namim**,

> This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant.

It is confirmed in the Two Sahihs that Mujahid reported from Tawus that Ibn `Abbas said,

> "The Messenger of Allah once passed by two graves and he said,
>
> إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةَ
>
> Verily, these two are being punished, and they are not being punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namimah.''
>
> This Hadith has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujahid.

Imam Ahmad recorded that Hudhayfah said,

> "I heard the Messenger of Allah saying,
>
> لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ
>
> The slanderer will not enter into Paradise.''
>
> This Hadith has been reported by the Group except for Ibn Majah.

Concerning Allah's statement,

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ (١٢)

Hinderer of good, transgressor, sinful,

it means, he refuses to give and withholds that which he has of good.

**مُعْتَدٍ** transgressor, this means, in attaining that which Allah has made permissible for him, he exceeds the legislated bounds.

**أَثِيمٍ** sinful, meaning, he delves into the forbidden things.

Concerning Allah's statement,

عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ (١٣)

**`Utul**, and moreover **Zanim**.

**`Utul** means one who is cruel, harsh, strong, greedy and stingy.

Imam Ahmad recorded from Al-Harithah bin Wahb that the Messenger of Allah said,

أَلَا أُنَبِّئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ.

أَلَا أُنَبِّئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍ جَوَّاظٍ مُسْتَكْبِرٍ

Shall I inform you of the people of Paradise?

(They will be) very weak and oppressed person. When he swears by Allah, he fulfills his oath.

Shall I inform you of the people of the Fire?

Every **`Utul** (cruel person), **Jawwaz** and arrogant person.

Al-Waki` said,

"It (**`Utul**) is every **Jawwaz, Ja`zari** and arrogant person.''

Both Al-Bukhari and Muslim recorded this in their Two Sahihs, as well as the rest of the Group, except for Abu Dawud. All of its routes of transmission are by way of Sufyan Ath-Thawri and Shu`bah who both reported it from Sa`id bin Khalid.

The scholars of Arabic language have said that

**Ja`zari** means rude and harsh, while **Jawwaz** means greedy and stingy.

Concerning the word **Zanim**, Al-Bukhari recorded from Ibn `Abbas that he said concerning the Ayah, عُتُلٍّ بَعْدَ ذَلِكَ زَنِيمٍ (**`Utul** (cruel), and moreover **Zanim**.)

"A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off.''

The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep.

In the Arabic language the **Zanim** is a person who is adopted among a group of people (i.e., he is not truly of them).

Ibn Jarir and others among the Imams have said this.

Concerning Allah's statement,

أَن كَانَ ذَا مَالٍ وَبَنِينَ (١٤)

إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (١٥)

(He was so) because he had wealth and children. When Our Ayat are recited to him, he says: "Tales of the men of old!''

Allah is saying, `this is how he responds to the favors that Allah has bestowed upon him of wealth and children, by disbelieving in Allah's Ayat and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.'

This is similar to Allah's statement,

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيداً - وَجَعَلْتُ لَهُ مَالاً مَّمْدُوداً - وَبَنِينَ شُهُوداً - وَمَهَّدتُّ لَهُ تَمْهِيداً - ثُمَّ يَطْمَعُ أَنْ أَزِيدَ -

كَلاَّ إِنَّهُ كان لاًّيَـتِنَا عَنِيداً - سَأُرْهِقُهُ صَعُوداً -

إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ -

ثُمَّ نَظَرَ - ثُمَّ عَبَسَ وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ -

فَقَالَ إِنْ هَـذَآ إِلاَّ سِحْرٌ يُؤْثَرُ - إِنْ هَـذَآ إِلاَّ قَوْلُ الْبَشَرِ -

سَأُصْلِيهِ سَقَرَ - وَمَآ أَدْرَاكَ مَا سَقَرُ -

لاَ تُبْقِى وَلاَ تَذَرُ - لَوَّاحَةٌ لِّلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ -

Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more.

Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment!

Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!

Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud.

Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!''

I will cast him into Hellfire. And what will make you know what Hellfire is

It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell).

(74:11-30)

Then Allah said here,

سَنَسِمُهُ عَلَى الْخُرْطُومِ (١٦)

We shall brand him on the snout!

Ibn Jarir said,

"We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals).''

Others have said, سَنَسِمُهُ (We shall brand him),

This is the mark of the people of the Hell-fire; meaning, `We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

إِنَّا بَلَوْنَـهُمْ كَمَا بَلَوْنَآ أَصْحَـبَ الْجَنَّةِ إِذْ أَقْسَمُواْ لَيَصْرِمُنَّهَا مُصْبِحِينَ

**68:17 Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,**

وَلاَ يَسْتَثْنُونَ

**68:18 Without (saying: "If Allah wills.'')**

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ

**68:19 Then there passed over it a Ta'if from your Lord while they were asleep.**

فَأَصْبَحَتْ كَالصَّرِيمِ

**68:20 So by the morning, it became like As-Sarim.**

فَتَنَادَوْاْ مُصْبِحِينَ

**68:21 Then they called out (one to another as soon) as the morning broke.**

أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِن كُنتُمْ صَـرِمِينَ

**68:22 Saying: "Go to your tilth in the morning, if you would pluck (the fruits)."**

فَانطَلَقُوا وَهُمْ يَتَخَـفَتُونَ

**68:23 So they departed, and they were whispering:**

أَن لاَّ يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِينٌ

**68:24 "No poor person shall enter upon you into it today."**

وَغَدَوْاْ عَلَى حَرْدٍ قَـدِرِينَ

**68:25 And they went in the morning with Hard Qadirin.**

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَآلُّونَ

**68:26 But when they saw it, they said: "Verily, we have gone astray."**

بَلْ نَحْنُ مَحْرُومُونَ

**68:27 "Nay! Indeed we are deprived!''**

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلاَ تُسَبِّحُونَ

**68:28 The Awsat among them said; "Did I not tell you, `Why do you not Tusabbihun.'''**

قَالُواْ سُبْحَـنَ رَبِّنَآ إِنَّا كُنَّا ظَـلِمِينَ

**68:29 They said: "Glory to Our Lord! Verily, we have been wrongdoers.''**

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَـوَمُونَ

**68:30 Then they turned one against another, blaming.**

قَالُواْ يوَيْلَنَآ إِنَّا كُنَّا طَـغِينَ

**68:31 They said: "Woe to us! Verily, we were Taghin.''**

عَسَى رَبُّنَآ أَن يُبْدِلَنَا خَيْراً مِّنْهَآ إِنَّآ إِلَى رَبِّنَا رَغِبُونَ

**68:32 "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.''**

كَذَلِكَ الْعَذَابُ وَلَعَذَابُ الاٌّخِرَةِ أَكْبَرُ لَوْ كَانُواْ يَعْلَمُونَ

**68:33 Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.**

## A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muhammad to them. But they met him with denial, rejection and opposition. Therefore Allah says,

إِنَّا بَلَوْنَاهُمْ ...

Verily, We have tried them,

meaning, `We have tested them.'

... كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ...

as We tried the People of the Garden,

This refers to a garden containing different types of fruits and vegetation.

... إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ (١٧)

when they swore to pluck the fruits of the (garden) in the morning,

meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

وَلَا يَسْتَثْنُونَ (١٨)

Without (saying: "If Allah wills.'')

meaning their vow that they made. Therefore, Allah broke their vow.

He then said,

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ (١٩)

Then there passed over it a **Ta'if** from your Lord while they were asleep.

> meaning, it was afflicted with some heavenly destruction.

فَأَصْبَحَتْ كَالصَّرِيمِ (٢٠)

So by the morning it became like **As-Sarim**.

Ibn `Abbas said, "Like the dark night.''

Ath-Thawri and As-Suddi both said,

> "Like the crop when it is harvested withered and dry.''

فَتَنَادَوا مُصْبِحِينَ (٢١)

Then they called out (one to another as soon) as the morning broke.

> meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits).

Then Allah said,

أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ (٢٢)

(Saying:) "Go to your tilth in the morning, if you would pluck (the fruits).''

meaning, `if you want to pluck your harvest fruit.'

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ (٢٣)

So they departed, and they were whispering:

> meaning, they spoke privately about what they were doing so that no one could hear what they were saying.

Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private.

He said,

فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ (٢٤)

So they departed, and they were whispering:

"No poor person shall enter upon you into it today.''

> meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today.''

Allah then said,

وَغَدَوْا عَلَى حَرْدٍ ...

And they went in the morning with Hard...

meaning, with strength and power.

... قَادِرِينَ (٢٥)

**Qadirin,** meaning,

> they thought they had power to do what they claimed and what they were desiring.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ (٢٦)

But when they saw it, they said: "Verily, we have gone astray.''

> meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the

path they took in walking to it. This is why they said, إِنَّا لَضَالُّونَ (Verily, we have gone astray).

meaning, `we have walked down a path other than the one we were seeking to reach it.'

This was said by Ibn `Abbas and others.

Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

بَلْ نَحْنُ مَحْرُومُونَ (٢٧)

Nay! Indeed we are deprived (of the fruits)!

meaning, `nay, this is it, but we have no portion and no share (of harvest).'

قَالَ أَوْسَطُهُمْ ...

The **Awsat** among them said,

Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ikrimah, Muhammad bin Ka`b, Ar-Rabi` bin Anas, Ad-Dahhak and Qatadah all said,

"This means the most just of them and the best of them.''

... أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ (٢٨)

Did I not tell you, `Why do you not **Tusabbihun**?'

Mujahid, As-Suddi and Ibn Jurayj all said that, لَّكُمْ لَوْلَا تُسَبِّحُونَ Why do you not **Tusabbihun**, this means

"why do you not say, `If Allah wills'''

As-Suddi said,

"Their making exception due to the will of Allah in that time was by glorifying Allah (**Tasbih**).''

Ibn Jarir said,

> "It is a person's saying, `If Allah wills.'"

It has also been said that it means that the best of them said to them,

> "Did I not tell you, why don't you glorify Allah and thank Him for what He has given you and favored you with''

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩)

They said: "Glory to Our Lord! Verily, we have been wrongdoers.''

> They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use.

Then they said,

.. إِنَّا كُنَّا ظَالِمِينَ

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ (٣٠)

"...Verily, we have been wrongdoers.'' Then they turned one against another, blaming.

> meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ (٣١)

They said: "Woe to us! Verily, we were **Taghin**.''

meaning, `we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

عَسَى رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ (٣٢)

We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.

It has been said,

> "They were hoping for something better in exchange in this life.''

It has also been said,

> "They were hoping for its reward in the abode of the Hereafter.''

And Allah knows best.

Some of the Salaf mentioned that these people were from Yemen.

Sa`id bin Jubayr said,

> "They were from a village that was called Darawan which was six miles from San`a' (in Yemen). ''

It has also been said,

> "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, `Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them.''

Allah then says,

كَذَلِكَ الْعَذَابُ ...

Such is the punishment,

meaning, such is the punishment of whoever opposes the command of Allah, is stingy with what Allah has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief).

... وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ (٣٣)

but truly, the punishment of the Hereafter is greater if they but knew.

meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّـتِ النَّعِيمِ

**68:34 Verily, for those who have Taqwa are Gardens of Delight with their Lord.**

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

**68:35 Shall We then treat the Muslims like the criminals?**

مَا لَكُمْ كَيْفَ تَحْكُمُونَ

**68:36 What is the matter with you How judge you?**

أَمْ لَكُمْ كِتَـبٌ فِيهِ تَدْرُسُونَ

**68:37 Or have you a Book wherein you learn,**

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

**68:38 That you shall therein have all that you choose.**

أَمْ لَكُمْ أَيْمَـنٌ عَلَيْنَا بَـلِغَةٌ إِلَى يَوْمِ الْقِيَـمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

**68:39 Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?**

سَلْهُمْ أَيُّهُم بِذَلِكَ زَعِيمٌ

**68:40 Ask them, which of them will stand as surety for that!**

أَمْ لَـهُمْ شُرَكَآءُ

**68:41 Or have they "partners?"**

فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَـدِقِينَ

**Then let them bring their "partners" if they are truthful!**

Allah then says,

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ (٣٤)

Verily, for those who have Taqwa are Gardens of Delight with their Lord.

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥)

Shall We then treat the Muslims like the criminals?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦)

68:36 What is the matter with you How judge you?

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧)

68:37 Or have you a Book wherein you learn,

إِنَّ لَكُمْ فِيهِ لَمَا يَتَخَيَّرُونَ (٣٨)

68:38 That you shall therein have all that you choose.

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ (٣٩)

68:39 Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge?

سَلْهُم أَيُّهُم بِذَلِكَ زَعِيمٌ (٤٠)

68:40 Ask them, which of them will stand as surety for that!

أَمْ لَهُمْ شُرَكَاء فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ (٤١)

68:41 Or have they "partners?'' Then let them bring their "partners'' if they are truthful!

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلاَ يَسْتَطِيعُونَ

**68:42 The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.**

خَشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِمُونَ

**68:43 Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves, while they were whole.**

فَذَرْنِى وَمَن يُكَذِّبُ بِهَـذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لاَ يَعْلَمُونَ

**68:44 Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.**

وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ

**68:45 And I will grant them a respite. Verily, My plan is strong.**

أَمْ تَسْـَلُهُمْ أَجْراً فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ

**68:46 Or is it that you ask them a wage, so that they are heavily burdened with debt?**

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

**68:47 Or that the Unseen is in their hands, so that they can write it down?**

## The Terror of the Day of Judgement

After Allah mentions that those who have **Taqwa**, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence.

He says,

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ (٤٢)

The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.

meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it.

Al-Bukhari recorded that Abu Sa`id Al-Khudri said that he heard the Prophet saying,

يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا

Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff plate (the bone will not bend or flex).''

This Hadith was recorded in the Two Sahihs and other books from different routes of transmission with various wordings. It is a long Hadith that is very popular.

Concerning Allah's statement,

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ...

Their eyes will be cast down and ignominy will cover them;

means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did.

... وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣)

they used to be called to prostrate themselves, while they were whole, (and had refused).

When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate. Every time one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

## For Whoever denies the Qur'an

Then Allah says,

فَذَرْنِي وَمَن يُكَذِّبُ بِهَذَا الْحَدِيثِ ...

Then leave Me alone with such as belie this narration.

meaning, the Qur'an.

This is a sever threat which means, `leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.'

Thus, Allah says,

... سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ (٤٤)

We shall punish them gradually from directions they perceive not.

meaning, and they will not even be aware of it. Rather, they will believe that it is a noble blessing from Allah, but really the same matter is actually a form of humiliation (for them).

This is similar to Allah's statement,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِن مَّالٍ وَبَنِينَ
نُسَارِعُ لَهُمْ فِى الْخَيْرَتِ بَل لاَّ يَشْعُرُونَ

Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not. (23:55,56)

Allah also said,

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَىْءٍ حَتَّى إِذَا فَرِحُواْ بِمَآ أُوتُواْ أَخَذْنَـهُمْ بَغْتَةً فَإِذَا هُمْ مُّبْلِسُونَ

So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.

Therefore, Allah says here,

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ (٤٥)

And I will grant them a respite. Verily, My plan is strong.

meaning, `I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allah says, **إِنَّ كَيْدِي مَتِينٌ** (Verily, My plan is strong).

meaning, `great against whoever opposes My command, rejects My Messengers and dares to disobey Me.'

In the Two Sahihs it is recorded from the Messenger of Allah that he said,

إِنَّ اللهَ تَعَالَى لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily Allah the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him. Then he recited,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe. (11:102)

In reference to Allah's statement,

أَمْ تَسْـَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٦)

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ (٤٧)

Or is it that you ask them for a wage, so that they are heavily burdened with debt Or that the Unseen is in their hands, so that they can write it down?

the explanation of these two Ayat preceded in Surah **At-Tur**.

The meaning of it is, `you, O Muhammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تَكُن كَصَـحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ

**68:48 So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzum.**

لَّوْلاَ أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَآءِ وَهُوَ مَذْمُومٌ

**68:49 Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.**

فَاجْتَبَـهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّـلِحِينَ

**68:50 Then his Lord chose him and made him of the righteous.**

وَإِن يَكَادُ الَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَـرِهِمْ لَمَّا سَمِعُواْ الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

**68:51 And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he is a madman!''**

وَمَا هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ

**68:52 But it is nothing else than a Reminder to all the creatures (`Alamin).**

## The Command to be Patient and to refrain from being Hasty like Yunus was

Allah says,

فَاصْبِرْ لِحُكْمِ رَبِّكَ ...

So wait with patience for the decision of your Lord,

> `O Muhammad, persevere against the harm your people cause you and their rejection. For verily, Allah will give you authority over them, and make

the final victory for you and your followers in this life and the Hereafter.'

... وَلَا تَكُن كَصَاحِبِ الْحُوتِ

and be not like the Companion of the Fish,

meaning, **Dhun-Nun**, who was **Yunus bin Matta**, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allah). For He (Allah) is the One Whose execution of divine decree cannot be resisted. After all of this, he (**Yunus**) called out from the layers of darkness,

أَن لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَـنَكَ إِنِّى كُنتُ مِنَ الظَّـلِمِينَ

"That none has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers.'' (21:87)

Then Allah said concerning him,

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَـهُ مِنَ الْغَمِّ وَكَذلِكَ نُنجِـى الْمُؤْمِنِينَ

So We answered his call, and delivered him from the distress. And thus We do deliver the believers. (21:88)

Allah also says,

فَلَوْلاَ أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ

لَلَبِثَ فِى بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ

Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected. (37:143,144)

So here (in this Surah), Allah says,

إِذْ نَادَى وَهُوَ مَكْظُومٌ (٤٨)

when he cried out (to Us) while he was **Makzum**.

Ibn Abbas, Mujahid and As-Suddi, all said, "while he was distressed.''

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاء وَهُوَ مَذْمُومٌ (٤٩)

Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

Then Allah goes on to say,

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (٥٠)

Then his Lord chose him and made him of the righteous.

Imam Ahmad recorded from Abdullah that the Messenger of Allah said,

لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى

It is not befitting for anyone to say that I am better than **Yunus bin Matta**.

Al-Bukhari recorded this Hadith and it is in the Two Sahihs reported from Abu Hurayrah.

Concerning Allah's statement,

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ...

And verily, those who disbelieve would almost make you slip with their eyes, (through hatred) when they hear the Reminder (the Qur'an),

Ibn `Abbas, Mujahid and others have said,

**لَيُزْلِقُونَكَ** (would make you slip)

"In order to have some effect on you.''

بِأَبْصَارِهِمْ with their eyes, meaning,

> `they will affect you by looking at you with their eyes (i.e., the evil eye).' This means `they are jealous of you due to their hatred of you, and were it not for Allah's protection of you, defending you against them (then their evil eye would harm you).'

## The Effect of the Evil Eye is Real

In this Ayah is a proof that the effect of the evil eye and its affliction by the command of Allah is real. Many Hadiths have been reported concerning this through numerous routes of transmission.

The Hadith of Buraydah bin Al-Husayb Abu `Abdullah bin Majah recorded from Buraydah bin Al-Husayb that the Messenger of Allah said,

لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةَ

> There is no **Ruqyah** except to cure the evil eye and the sting.
>
> This is how Ibn Majah recorded this Hadith.

Imam Muslim also recorded this Hadith in his Sahih on the authority of Buraydah himself, but he did not attribute it to the Prophet. There is a story concerning this incident (as reported by Buraydah in Sahih Muslim), and At-Tirmidhi recorded the Hadith in this manner (like Muslim's version).

This Hadith has also been recorded by Imam Al-Bukhari, Abu Dawud and At-Tirmidhi on the authority of `Imran bin Husayn, however, he did not attribute it to the Prophet.

Imran's wording is,

لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةَ

There is no **Ruqyah** except to cure the evil eye and the sting.''

Muslim recorded in his Sahih from Ibn `Abbas that the Prophet said,

الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقَتِ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا

The evil eye is real. If anything were to overtake the divine decree (and change it, then it would be the evil eye. And if you perform **Ghusl** (to remove the evil eye) then wash well.

Muslim was alone in recording this Hadith, as Al-Bukhari did not mention it.

It is reported from Ibn Abbas that he said,

"The Messenger of Allah used to invoke Allah's protection for Al-Hasan and Al-Husayn (his grandsons) by saying,

أُعِيذُكُمَا بِكَلِمَاتِ اللهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّة

I seek protection for you two by the perfect Words of Allah from every Shaytan, and dangerous creature, and from every eye that is evil.

Then he would say:

هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَاقَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَام

Thus, did Ibrahim used to seek protection for Ishaq and Ismail (his sons).''

This Hadith was recorded by Al-Bukhari and the Sunan compilers.

## The Hadith of Abu Umamah As`ad bin Sahl bin Hunayf

Ibn Majah recorded from Abu Umamah As`ad bin Sahl bin Hunayf that `Amir bin Rabi`ah passed by Sahl bin Hunayf while he was bathing and he said,

"I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e., commenting on how nice Sahl's skin was).''

So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allah and it was said to him (the Prophet) that Sahl had been afflicted by a seizure. The Prophet then said,

مَنْ تَتَّهِمُونَ بِهِ؟

Who do you blame (or hold responsible) for this?

The people replied, ""Amir bin Rabi`ah.''

Then the Prophet said,

عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَةِ

Would one of you knowingly kill his brother? If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.

Then the Prophet called for some water and he commanded `Amir to perform **Wudu**' with the water.

So he washed his face, his hands up to his two elbows, his two knees, and the inside of his **Izar**.

Then the Prophet commanded him to pour the water over Sahl.

Sufyan said that Ma`mar related from Az-Zuhri that he said,

"The Prophet ordered him to turn the water pot over (empty its contents over) him (Sahl) from behind him.''

An-Nasa'i recorded this Hadith through different routes from Abu Umamah with the wording,

"And he turned the pot over pouring its contents over him (Sahl) from behind him.''

## The Hadith of Abu Sa`id Al-Khudri

Ibn Majah recorded that Abu Sa`id Al-Khudri said,

"The Messenger of Allah used to seek refuge from the evil eye of the Jinns and the evil eye of humans. Then when the **Mu`awwidhatan** were revealed, he used them (for seeking protection) and abandoned everything else.

This was recorded by At-Tirmidhi, and An-Nasa'i. At-Tirmidhi said, "**Hasan**.''

## Another Hadith from Abu Sa`id Imam

Imam Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment?''

The Prophet said, نَعَم (Yes).''

Then Jibril said,

بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللهُ يَشْفِيكَ، بِاسْمِ اللهِ أَرْقِيك

"In the Name of Allah I pray over you for healing (**Ruqyah**), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.''

> This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud.

Imam Ahmad also recorded from Abu Sa`id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

> بِاسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللهُ يَشْفِيكَ

> In the Name of Allah I pray over you for healing (**Ruqyah**), from everything that bothers you, from every envious person and evil eye, may Allah cure you.

## The Hadith of Asma' bint `Umays

Imam Ahmad recorded from `Ubayd bin Rifa`ah Az-Zuraqi that Asma' said, "O Messenger of Allah! Verily, Bani Ja`far are afflicted with the evil eye; should I seek to have **Ruqyah** ''

The Prophet replied,

> نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقَتْهُ الْعَيْنُ

> Yes, for if anything could overcome the divine decree, it would be the evil eye.

This Hadith has been recorded like this by At-Tirmidhi, Ibn Majah, and An-Nasa'i. At-Tirmidhi said concerning it, "**Hasan Sahih**.''

## The Hadith of `A'ishah

Ibn Majah recorded from `A'ishah, may Allah be pleased with her, that

> the Messenger of Allah ordered her to have **Ruqyah** performed as a cure against the evil eye.

> This was reported by Al-Bukhari and Muslim.

The Hadith of Sahl bin Hunayf Imam Ahmad recorded from Abu Umamah bin Sahl bin Hunayf that his father informed him that;

> the Messenger of Allah went out on a journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrar from Al-Juhfah. They stopped there and Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani `Adi bin Ka`b, `Amir bin Rabi`ah looked at Sahl while he bathed and he said,
>
> "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today.''
>
> Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allah and it was said to him,
>
> "O Messenger of Allah! Can you do anything for Sahl By Allah, he has not lifted his head nor has he regained consciousness.''
>
> The Prophet then said,
>
> هَلْ تَتَّهِمُونَ فِيهِ مِنْ أَحَدٍ؟
>
> Do you all blame (or hold responsible) anyone for what has happened to him)?
>
> They said, "`Amir bin Rabi`ah looked at him.''
>
> So the Prophet called `Amir and he was very angry with him. He said,
>
> عَلَامَ يَقْتُلُ أَحَدُكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ بَرَّكْتَ؟
>
> Would one of you knowingly kill his brother? Why don't you ask Allah to bless your brother when you see something (of him) that you like? Then the Prophet said,

اغْتَسِلْ لَه

Bathe for him.

So he (`Amir) washed his face, his hands, his elbows, his knees, his feet and the inside of his **Izar** (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him.''

## The Hadith of `Amir bin Rabi`ah

Imam Ahmad recorded in his Musnad that `Ubaydullah bin `Amir said,

"`Amir bin Rabi`ah and Sahl bin Hanayf went off together intending to bathe. So they went about their business using coverings (to cover their nakedness). So `Amir removed a cloak of wool that he (Sahl) was using to conceal himself. He (`Amir) said, `I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet and informed him. Then, the Prophet came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

اللّهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

O Allah! Remove from him its heat, its cold and its pain.

He (Sahl) then stood up, and Allah's Messenger said,

إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبَرِّكْ فَإِنَّ الْعَيْنَ حَق

If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allah to bless it, for verily, the evil eye is real.

## The Accusation of the Disbelievers and the Reply to Them

Allah says,

... وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١)

and they say: "Verily, he is a madman!''

meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman.'' They say this because he came with the Qur'an.

Allah then says,

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ (٥٢)

But it is nothing else but a Reminder to all the creatures (`**Alamin**).

This is the end of the Tafsir of Surah **Al-Qalam**, and all praise and blessing belong to Allah.